2: Layard E-5 (1914-1915) 1936
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Small Islands

of the white man made this position untenable, and they could conceive no possible compromise. If the white man stayed they must die out, as had so many of their neighbours. Some of the young men also said, "What, if this be the case, is the use of rearing children?" and there is no doubt that among this section of the community abortions were common, as pedigrees bear out in the clear diminution of the number of births. There was however a third section of the community, the younger men who had never known the time before the white man came, who were already born into an atmosphere of inevitable compromise, for whom the glamour of the white man's superior material civilization was tempered with a shrewd sense of his weaknesses and some knowledge of how to deal with him. These were the men who were bent on rehabilitating Atchin culture, while at the same time incorporating into it such new elements as seemed not to conflict too greatly with it. One such was Lawak, then my chief friend and informant, now, according to Mr. Harrisson, the most influential man on the island, who had spent two years of his youth in the French penal settlement of Noumea, who was one of the few young men of my day to take to him two wives, and who, his first wife being sick, himself reared her baby son by feeding him on the juices of fruits; nor shall I ever forget his delight when the boy first began to run. I must confess that in 1914, while admiring their efforts, I had little hope in their ultimate success. Time has shown otherwise. The population has increased and is increasing now. It is to such men as Lawak who, through knowledge of the white man and how to deal with him, had hope in the future but at the same time preserved their independence of mind and love of their own culture, that the present increase in population and renaissance of culture is due.

The author is hoping to publish a detailed account of the social organization, religion, language, music, and sea-faring activities of the inhabitants of the small islands off the north-east coast of Malekula, in a series of volumes entitled, 'Stone Men of Malekula.' The first volume, dealing with the island of Vao, is to appear this autumn.

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3: Harrisson N-5 (1934-1935) 1936
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ATChin

chief's daughter has been given up for years, Atchin contradicts his theory in fact. Baker I think underestimates the vanity of the native.

The Atchinese are among the very few peoples friendly to the administration, and they now appeal at once for peaceful settlements to all disputes. In the old days they gave a lot of trouble, but living on a small island they found a warship was more significant to them than to the bushmen. War is no more, abortion uncommon; the older men consciously want the place to grow; and grow it does. Thus it was the Atchinese who drew my attention to the exorbitantly high pig payments demanded as bride price all over the area in recent years; with their support I was able to lower the price by 80 per cent., back to pre-white level, thus enabling young men to marry with only normal difficulty. Similarly these folk like European medicines for introduced diseases, but use their own for the endemic ones. Their pig transactions and graded-society (*Maki*) rites have been modified; some things have been taken away, others added, both from white and black sources. Atchin dances are second only to those of Matanavat; they are kept up with exactitude and enthusiasm; also with new and often spontaneous variations in one type of the *na-leng*, the highest manifestation of Hebridean art and living. Sorcery and poison are no longer tolerated; the Atchinese are bitter against the adjacent island Vao for continuing these practices—bitter, but not disbelieving. Magic is not now important; old legends and stories, in which these people excel, are a part of daily life and juvenile instruction; the same myths collected by Layard and myself in 1914 and 1935 respectively agree perfectly, there has been no deterioration. The old burial rites and beliefs survive unimpaired.

In general the old customs that are savage or anti-social under modern conditions have disappeared, while those with business, religious, health, or play value have survived, even expanded. It is in this Europeanized heathenism, this intelligently primitive and adaptive but obstinate outlook, that the ancient Melanesian culture is most likely and able to survive. On Atchin to-day every village has its great drums, in lovely dancing glades, dolmens, carved human and bird effigies; a little distance away behind a native-style stone wall is a cluster of palm houses kept clean; at one corner perhaps a cement and iron house, the men's lodge, pride of the place. The women have more status, charm, freedom, and gaiety than elsewhere in the area.

I found the Atchinese charming people—and charm is a word I seldom think of applying to a Melanesian. They are thoroughly independent and sophisticated, combining Melanesian business ability with a more Polynesian intelligence and grace to direct it. The planters and missionaries have no good word to say for Atchin, which is an indication. Few tribes have had the good luck and intelligence to use the white man's things for their own advantage, in harmony with their own culture. I believe that what the Hebridean needs most to-day is guidance in this direction associated with simple medical aid. New education, religion and outlet are unnecessary and inadvisable now, and perhaps for some time to come. A few sympathetic men and women, without undue prejudice, could with a little money and many medicines work wonders. Atchin might well serve as a model in cultural adaptation. It